

Missionary Intelligence

Condensed from the Boston Recorder, from the Missionary Herald for September.

SANDWICH ISLAND MISSION.

[The Missionary Herald for September, contains the journal of the Missionaries at Waahoo, from July 1st, to Nov. 15, 1821. An abstract of the journal of Messrs. Bingham and Ruggles while they were on a visit to Atooi, between these dates, was given in the Recorder of Aug. 10—and the following is an abstract of the journal kept at Waahoo at the same time.]

[July 1. George Sandwich, recommended by the church in Cornwall, Con., was received into the church at Waahoo, and accepted as an Assistant Missionary.]

[2. A note was received from Capt. Davis, informing that nearly \$300 had been collected for building a church, with the decided approbation of the king and chiefs. Some of the principal chiefs are subscribers.]

[4. About 12 o'clock, three houses of Mr. Beckley, an Englishman, who settled here many years since, were seen to be on fire. We went down immediately but could be of but little assistance, as it was in vain to attempt to stop the progress of the flames. The houses were burnt to the ground in less than fifteen minutes. Most of the property within was saved. The loss, however, was considerable. The houses took fire from the discharge of guns near them in honor of American Independence. A subscription was drawn up for the relief of the sufferer, and the mission subscribed fifteen dollars. The American gentlemen at the board of festivity, made a liberal subscription to rebuild his house.]

Commerce of the Islands.

[12. To-day the brig Thaddeus, Capt. Sumner, sailed for Moore, where she is to take in a cargo of salt, and proceed to the peninsula of Kamtschatka. She is expected to bring back fish, spars, and rigging, in exchange for salt. The Russian Governor of Kamtschatka has written to Rehe-reho wishing him to send, by one of the vessels, a quantity of salt. We are pleased to see this commencement of commerce with a foreign country, & hope it may prove beneficial to the nation. The king's vessels might more profitably be employed in some such way, than in lying in the harbor, and wasting away, without any benefit to the government. The expense of keeping them in repair, merely to go from island to island, is considerable. Some years since, Tamahamaha sent a vessel to Canton with a cargo of sandal-wood, but the voyage was unsuccessful.]

[18. [Mrs. Thurston has taken charge of all the scholars at this station—between 20 & 30. Young Tamahamaha, has been violently opposed to the mission, but lately has made the Missionaries a number of small presents, indicating some change in his feelings.]

[27. Brother Bingham observes, "I had an interesting conversation with Tamoree, last evening, on the subject of religion. He asked, if I had any Bible in his tongue; I replied that I had not now, but it was our intention to make one, as soon as we should be sufficiently acquainted with the language; and that we wished to obtain the Ojibwe translations and other books, to aid us in translating the Bible into the Ojibwe tongue; as some of the Tahitian language was similar to this, & some was not. He seemed pleased, and replied in English, "some is alike, some different." I recited to him the first verse of Genesis, in Hebrew, and he repeated it after me. He then asked me what it was in English, and as I repeated it, he repeated it after me. He asked again, what it would be in Ojibwe, and as I replied, he repeated as before, seeming to be pleased, not only with the knowledge of the important truth itself, but with my ability to translate it, and his own ability to repeat it, and with this specimen of the manner in which a Bible was to be made for this nation, in their own tongue."

Death of Capt. Turner.

[August 4. Early this morning, the flag of the vessels in the harbor were observed to hang at half mast; and we were very soon informed, that Capt. Turner, of the ship Tartar, was dead. He retired, last evening, about 11 o'clock, in his usual health, having been observed to have been more than usually cheerful. Soon after, he was seized with a fit of the apoplexy, and died about two o'clock this morning. This is a solemn and affecting warning to us all to be prepared for death.]

[6. Sabbath. Public worship at the house was Capt. Turner died. A discourse by brother Thurston, from Luke xii, 40. *Be ye also ready, for the Son of man cometh at an hour when ye think not.* The funeral was attended by a large concourse of seamen. While the procession was moving to the place of interment, minute guns were fired by the vessels in the harbor. It is hoped this call of Providence may not be disregarded.]

[8. Hired seven men to dig stone for our cook-house. It costs us much labor to accomplish a little, in this country.]

Erection of a House for Public Worship.

[9. The men, engaged to build a house for the worship of God, commenced putting up the frame to-day. It is to be 54 feet by 21 or 22. The timber is not quite so good as we expected; but it will form a convenient place for public worship on the Sabbath; and, it is to be hoped, it will make a favorable impression on the minds of the people, & induce them to attend our meetings, and excite a more general inquiry respecting the religion of Jesus—*Experience of Halo.*

[15. To-day brother Loomis visited Halo,* a chief who has been sick several months. Thomas Hopoo has attended him almost daily, and labored to impress his mind with divine truth, and without encouraging success. He gives some evidence of piety. In conversation with brother Loomis, he said he was vile,—that there was nothing good in him; but he desired Jehovah to take possession of his heart,—that he was willing to commit his all to him. He seems to have a great reverence for the Bible. One day, Hopoo found him asleep, with the Bible pressed to his bosom. Being afterwards asked, why he did so, he replied, "he loved Jehovah and wished to be with him." When he eats and drinks, he uniformly gives thanks to Jehovah. How does the conduct of this chief condemn thousands, who have the Bible and are able to read it.]

[19. [Capt. Templeton, of the English brig Triton, presented a bell for the use of the church now building. The brethren have finished the cooking establishment and two rooms of the mission-house now occupied by Mr. Chamberlain and Mr. Thurston with their families.]

[26. [One of the chiefs, in a fit of intoxication, killed one of the common people. He was confined a single night by the Governor, and then set at liberty. Such is the morality of the innocent heathen! Another specimen follows:]

[29. [After describing the contention of a man and woman, respecting a child, whom both wished to retain, when about to separate from each other, the journal proceeds:]

Such contentions and separations are not unfrequent in this country. Mr. Young related to us the following incident, which shows something of the barbarity, which is sometimes practised here.

* This is the chief, whose prayer, as given by Thomas Hopoo, was printed in a former journal.

A man and wife having determined to separate, each insisted on having a child, which had been born to them. The father kept it for a while, then the mother got possession of it; the father took it away again; and so things went on, till the father, to end the dispute, knocked the child on the head, and thus put an immediate end to its life."

[Sept. 1. Tamahamaha made us a friendly visit this morning. Observing Mr. Loomis writing, he asked for a pencil and a sheet of paper. He, with the pencil, drew a chart of the bay of Waitee, the harbor of Hanarorah, &c. requesting Mr. Loomis to write the names of the places, as he drew them. We showed him a globe, and endeavored to explain to him the form and motion of the earth. But we were unable to convince him, that the earth was round and turned upon its axis. He placed some leaves upon the globe, and, turning it, they fell off. In like manner, he said, we should fall off, if the world turned round.]

[Beside the instruction of children, and the public worship of the Sabbath, the Missionaries distribute Bibles among the seamen and others who can read them, as they have opportunity. These "labors of love," seem to be highly appreciated, and those to whom they are rendered are not backward to express their gratitude by substantial presents to the mission.]

Dedication of the House of Worship.

[15. This has been an interesting day to us, & we are laid under renewed obligations of gratitude and devotedness to Christ. The house, which has been built for the worship of God, was dedicated this morning. A dedicatory sermon was preached from Ezra vi, 16. Many things combined to render the occasion one of more than common interest. It is the first house, which has been consecrated to the worship of God in the Sandwich Islands. The great Head of the Church and Lord of Missions, we trust, was with us, to strengthen our faith, enliven our hope, increase our joy, & to enable us renewedly to consecrate ourselves, & all that we have to the service of Christ among the heathen. We would give God the praise for all that we have done, and all that we hope to do for him, in this missionary field. The house is all finished, except the seats, which will be made as soon as boards can be procured.—A number of gentlemen dined with us to-day.]

[16. Meeting this day in the church, which was dedicated yesterday. It appeared more like a Sabbath in our native land, than any we have before witnessed. There is something particularly solemn attached to a house devoted to the special service of God. The infant son of Mr. Chamberlain was dedicated to God in baptism.]

[30. The congregation to-day was more numerous than any we have before witnessed at the island, and good attention was given to a discourse from John vi, 44. Rehe-reho, arrived here this afternoon. Most of the brethren went down to visit him this evening. He was in a very pleasant mood, and received them with affection. He said the Missionaries at Atooi and at this place were all "mits," said Mr. Bingham would be here in a few days, and would then immediately proceed on the voyage.]

[Oct. 1. Presented 20 Bibles to the crew of the Maro. 5. Tamoree arrived here to-day. The customary honors were given him from the fort. Some of the brethren made him a visit. He appeared friendly, and conversed with them in English.]

[6. A very pleasant visit from Mr. Crocker, first officer of the ship Packet. We conversed, sung a hymn and prayed together. He presented the mission with a chest of tea, and 15 dollars in money, for the education of heathen children. We are glad to see, converse and pray with those who love the souls of the poor heathen.]

[Oct. 15. Application was made to the royal family for some land, cows, oxen, &c., which they had encouraged the Missionaries to expect from them. The application was favorably received, and a grant made. A violent opposition, however, was made the next day to the grant from some quarter, and the Missionaries thought best at once to relinquish it,—and endeavor to secure for their use, some of the wild cattle, which are numerous on the island, and which they had full liberty to take.]

[Nov. 4. Preaching to-day from John iii, 16. The ship Globe, Capt. Gardner, arrived to-day with a full cargo of oil. She stays here a short time, and then sails for America. Capt. Gardner called on us, and kindly offered to take any communications, which we should please to send. We shall avail ourselves of the opportunity.]

[5. Monthly concert for prayer. These seasons are precious to us. "In this land of darkness, ignorance and sin, we find repose and consolation, in uniting with the thousands of Israel, in supplications for the heathen world, and for this miserable people. With confidence we can leave our cause in the hands of God, believing that, "in due time we shall reap, if we faint not." In this land we find opposers of truth and righteousness; but such are found in every land, and they will be found, till they are put to flight by the glories of the millennial day.]

[6. Received, to-day, a present of a barrel of flour, some beef and pork, a firkin of butter, and some other articles, from Capt. Gardner.]

[11. The Sabbath returns upon us with cheering and reviving influence. We were again indulged with the privileges of the sanctuary. Brother Bingham preached from Deut. xxii, 29—31. "O that they were wise, that they understood this, that they would consider their latter end. For their rock is not as our rock, even our enemies themselves being judges." The object of the discourse from these words was, to show the stability of the saint's Rock, or ground of confidence, and the instability of the sinner's, together with the testimony, which wicked men have given on this subject. A numerous & attentive audience.]

[12. About noon, three houses, standing near each other, belonging to Gov. Boka, were consumed by fire. Capt. Babcock's store was much exposed to the fire; but, as it stood near the water side, they succeeded in preserving it. Mr. Chamberlain went to the village, during the fire. This afternoon, he was taken unwell, with the rheumatism in his back. We every day feel the need of a physician. The Lord send us a "beloved Luke."

[15. Messrs. Bingham and Thurston called on Tamoree and Kanhoonoo. They inquired of the king respecting some unfriendly stories, which had been circulated during Mr. Bingham's absence at Atooi. He replied, "I hear so," (pointing up to his ear.) He was asked, if he believed it to be true? He answered, "No, I believe it is a lie." HIRAM BINGHAM, ASA THURSTON, DANIEL CHAMBERLAIN, ELISHA LOOMIS.

[Though the Missionaries had experienced many acts of kindness from various classes of persons at the islands, yet there had been instances of opposition to the progress of divine truth. It is well known to all those, who are acquainted with the islands of the Pacific, that in most of them are to be found unhappy men, who have run away from the restraints of civilized society, and wish to practice wickedness without reproof and without shame. Among the multitude of occasional visitors, it is to be expected that there should be some of a similar character. But the very existence of a virtuous little community before their eyes, is in itself a keen reproof.]

We are not to wonder, therefore, that attempts should be made, by a part of the foreigners resident at the Sandwich Islands, to embarrass the operations of the Missionaries, by exciting distrust in the minds of the chiefs and the people. Trials of this kind are to be endured; almost as a matter of course. It is to be observed, however, that bad men are not apt to acquire and retain influence, even among the most unenlightened people; and that the good, by their faithful labors, in a thousand ways, the machinations of the enemies.]

CEYLON MISSION.

EXTRACTS FROM MESSRS. WINSLOW AND SPAULDING'S JOURNAL, KEPT AT COONOVILLE.

[Aug. 15, 1820. This afternoon, while brother Winslow was preaching to a little circle of the lower class of natives, a doctor came up, who, after hearing for some time, became very uneasy, and said, "The man, to whom you are talking cannot read. He cannot defend his religion; and the proofs in favor of Christianity derived from miracles were mentioned. "Now can you bring us good evidence from your religion?" "Yes, there are miracles in our religion." "What miracles?" "I will not go back," said he, "to old times, but here is a man standing by us, who has experienced a miracle. He had a stiff neck, but going three successive years, and rolling after the car, he is now nearly cured. Another had a cholera, such as is never cured. He went to the coast where is holy water, in which he bathed, at the same time fasting forty days, and was cured."

"But in our religion, the miracles were wrought to answer an important design." "Well, Visht-noo wrought miracles, when he came into the world to do good. Once he was pursued by an enemy, and like to lose his life; he came to a water, and having no boat, took two stones and made one, which saved his life. Many other miracles I could relate." "Were these miracles performed in the presence of many people, and have they told you these things?" "Yes, thousands!"

The truth is, that the miracles of Christianity are nothing, are mere common occurrences, compared with the miracles recorded in the sacred books of this people. Tell them that Jesus Christ walked on the sea, and they will answer, Visht-noo drank a sea dry! In short, the most wonderful events recorded in the Bible make no impression on them.]

Uses of the Monthly Concert.

[Sept. 4. The monthly prayer meeting of the Missionaries in this district, was to-day uncommonly interesting. Many plans for increasing our usefulness among the people were proposed, and most of them approved; particularly, opening a correspondence with missionaries in different parts of India, for the purpose of giving and receiving information. We likewise agreed to set apart a portion of time, each meeting, for communicating any interesting religious information, that might be obtained during the preceding month.]

[Oct. 1. Brother Spaulding was encouraged to-day, while speaking to the people, by seeing the force of conscience exhibited in the feelings of one of our schoolmasters. After speaking at some length to the people, and appealing to their consciences, for a testimony of the truth of what was said, he pointed to this man, and asked, "What excuse will you give, when God inquires—"Why did you not believe my word,—why did you not accept of salvation through Christ?" He paused a moment;—the tear started in his eyes, and he said, "None. I shall be condemned." The question seemed to bring him before God, and cut him to the heart.]

Preaching at Jaffnapatam.

[15. Sabbath. At the request of the Wesleyan brethren of Jaffnapatam, brother Winslow preached for them to-day. They have worship in English twice on the Sabbath, and their congregation includes most of the English families in the place, and such of the Dutch and Portuguese, as understand English. Their chapel is small but commodious; and it is interesting, in this land of idolaters, to see so many as collect in it, assembled to worship God in our own language.]

Preaching of a converted Native.

[31. Christian David visited us to-day, and preached to about two hundred hearers. We had probably a very good specimen of his usual method of preaching. It is quite interesting. After the manner of this people, he used many comparisons and illustrations drawn from life, which very forcibly struck the fancy of his hearers, whose ideas are almost all of them drawn from sensible objects. He likewise addressed himself very often to individuals, and sometimes to all the assembly in interrogatories, requiring an answer, and it was highly animating to see the readiness, with which the questions were answered. Every individual was awake, as though expecting the next question would be put to him. Mr. David spoke about an hour, and kept up the attention of the audience pretty well to the last. He has a church in Jaffna, and a regular native congregation of about 100, besides many Portuguese hearers.]

[Celebration of the Lord's Supper at Oodoville. Nov. 5. This has been an exceedingly interesting day to us. We have, for the first time, at this station, enjoyed the privilege of commemorating the sufferings of Christ at his table. This seemed more like erecting the standard of the cross here, than any thing before done. The people stood amazed, and seemed to say, What new thing is this? It was a pleasant season. Oh, that the vine thus planted here may take root, and spread its branches in this barren land, until all around may find under it a refreshing shade, and take from it the fruit of life and live for ever. One of us, for the first time preached in Tamil.]

[Assault and Robbery of a Native. 8. Brother Winslow was called up this morning at 4 o'clock, by several natives, who had brought for surgical aid, a man wounded by robbers. On examining the man, he found that one ear, in which there had been rings, was very much torn, and his head beaten. It seems he was sleeping outside of his house, and that the robbers, three in number, attacked him while asleep. Having beat him on the head with a club, one of them attempted to pull his rings from his ears; but the ear not readily giving way, he tore it with his teeth. It was principally to have the ear joined together, that the man was brought. Every little surgical aid of this kind, gives them very high ideas of our skill. As the neighborhood was soon alarmed, the robbers did not succeed in getting any thing more than the jewels from one ear, and the man's clothes. It is astonishing to what extent these robberies are practised. In New-England a robbery like this would stir up the whole country,—but here it is thought nothing of. One of those who came with the wounded man, a schoolmaster of ours, being asked, "Where do the robbers probably live?" he replied—"In Oodoville." "Are there many robbers in Oodoville?" "Yes, many robbers." "Why then do they not come and rob us?" "All the beasts," said he, "are afraid to go into the den of the lion."

[Depredation of Morals. The truth is, these robbers are extremely timid, and rarely venture to attack a white man. It is trying, however, to be surrounded by people, who have no higher principle than fear. The natives, almost without exception, will steal any thing they can lay their hands on. Scarcely one of them is to be trusted any farther than you see him.—This is a state of society, whose evils are altogether unknown in America. The government holds a strong arm over the people, but the corruption is too general to be restrained. Though there is a regular watch, in different parts of every parish in the neighbourhood of Jaffna, it effects very little. The vidan, perhaps, who has the charge of the watch, will himself be at the head of a gang of robbers. A case is now on trial before the magistrate of Mallaung, for an extensive robbery, committed by a number of men, with whom not only a vidan, but the chief man in the parish, was connected. One of the robberies, was of the amount of property was taken. The vidan was the leader. Early the next morning, he was called to make requisition for the stolen property.—He immediately searched all the houses in the neighborhood, alas, in vain; for the stolen property was in his own house! The manner in which these robbers make their depredations is very curious. On approaching a village or a house, they fire a gun to give notice that they are at hand.]

One would suppose that the people of course were prepared for them,—and they are prepared in a very singular manner; for, the moment they hear the gun, they are so much alarmed, as to be almost incapable of motion. They can neither fight nor run away; and the robbers enter their dwellings, and take just what they can find. They seldom commit murder; but a short time since, however, in an adjoining parish, they cut a man's throat, after robbing him of his jewels, so that he is since dead.]

[Bible Society composed of Natives. Dec. 8. To-day Mr. Spaulding attended a meeting of the Bible Society at Jaffna. Nothing was more interesting than an account of a native assistant association lately formed. It is composed entirely of natives, and conducted principally by themselves. Forty Rix dollars a month is already subscribed, and upwards of sixty of the most respectable natives were present at the first meeting, and took an active part in the concerns of the Society. This is the first of the kind, which has been formed in the island, and the first which has been composed so exclusively of natives, in India.]

[Laborers among Catholics. January 28, 1821. Brother Spaulding spent most of his time at Panditerip, among the Roman Catholics. Many of the people give very good evidence, that they have been considerably instructed in those parts of the Bible, which have a particular reference to the peculiar tenets of their church, and some are skillful in defending their notions. Their manners and knowledge plainly show them to be raised above the heathen in many respects; but it is a melancholy truth, that their moral principles are very little, if any better.]

[Visiting of Roman Catholics. Feb. 11. Brother Winslow spent the day at Panditerip, principally in visiting from house to house, among the Roman Catholics, of whom there is a pretty large population there. At first, in going out, he found two men hedging. On asking them of what religion they were, they replied, "Romans," i. e. Roman Catholics.—"And your religion teaches you to labor on the Sabbath?" "No, but this is a work of necessity." In further conversation with them, he found that they knew something of the plan of salvation, but in heart and practice, like most of this religion, were mere heathens.]

Their information on the subject of religion was not indeed very great, as the principal thing they knew about Christ was, that he went to hell to preach into the spirits there, and brought them out. While talking with these men, a noise of some 20 or 30 men quarrelling, arrested brother Winslow's attention. On going to them and inquiring the cause of the quarrel, he learned, that the friends of a young bride, refusing to give her promised dowry, were beating one another. He parted them, and asked what religion they were of. They replied, "The Roman." "What will your priest say to you?" "He will beat us."—This is the custom. The priest, on confession of such sins of quarrelling, breaking the Sabbath, &c. takes summary justice by punishing the offenders himself. Brother Winslow next visited the largest Roman Catholic Church in the village. It is a large open court, that is, a roof supported by wooden pillars, (say 50 or 60 feet long,) with a close apartment at one end, where the priests reside when in the parish, that is, one third of the year. In front of this apartment is something like a stage, (which you ascend by a flight of steps on each side,) shut up by a wide folding door. When opened, it discovers the images, which are inferior wooden representations of the Virgin Mary, our Saviour, St. Antony, St. Sebastian, St. Nicholas, and others. On finding rather a good looking young man, brother Winslow made some inquiries about the religion. "What Gods are worshipped here?" He mentioned Jesus Christ, and then some of the saints. "There are images of them here?" "Yes." "Have these images life?" "Yes." "Who made them?" "The priest." One, who stood by, said the carpenter made them, which, however, the other strenuously denied; but at length owned, that perhaps the carpenter made the wood, but the priest gave them life.]

* That is, from ten to twelve Spanish dollars, as the rate of exchange may be. Editor.

CHEROKEE MISSION.

EXTRACTS FROM THE JOURNAL KEPT AT BRAINERD.

[January 2, 1822. A day of fasting and prayer by the mission family. We found it good to seek after our God in this way. We all seemed to feel the infinite importance of enjoying the presence of God, and our utter inability to do any thing for his cause, without the aids of his Spirit.]

[3. Mr. Buttrick left us to spend some time in visiting the people in different parts of the nation. He will go first to Creekpath, for the purpose of obtaining brother John Arch to accompany him as interpreter. May the Lord go with him, and enable him to impart the knowledge of salvation to many perishing souls.]

[One of our Cherokee boys, reviewing Murray's Grammar, recited the whole of Orthography, Etymology, and Syntax, at one lesson, without missing more than three or four words.]

[4. The Rev. Mr. Marshall of the Methodist connexion, and Mr. Jack, called on us. This evening the family were collected, and brother Marshall gave us a discourse on the goodness of God in sending his Son into the world to save sinners. We desire to bless God for sending this dear brother to visit us. We think we have been edified by his preaching.]

[23. Brother Parker set out with his family to reside at Taloney. May the God of Jacob go with them, and make them useful in that part of his vineyard.]

[31. A half breed Cherokee, one of the head men of Willstown, called on us. He says the people of that place had a meeting, and sent by him to know, whether we would send them a teacher, according to their former request.]

[Feb. 4. Brother S. J. Mills came, bringing his younger children to receive baptism. His wife, his neighbor Fields, and six others, came with him, as he says, to receive further instruction in the good things contained in the word of God.—They purpose to stay until after the Sabbath. Having no pious interpreter at hand, we sent for sister Lydia. Brother Mills and his company, gave very serious and solemn attention to the word.—The first part of the Saviour's Sermon on the mount, was read and interpreted, with expositions and remarks.—The exercises closed with prayer, the substance of which was interpreted. Brother Mills says, one of the men and two of the women, are from a remote part of the nation, 100 miles from his house,—that they heard nothing of the Saviour, until he told them,—that they have concluded to remove and live near him, in order to receive further instruction, and unite with him in the worship and service of God.]

[Zeal of a Cherokee Convert. 8. Mr. Reece, being sent for to interpret, came, and expects to stay till after the Sabbath. Had our Cherokee friends together. Mr. Hoyt spent most of the afternoon in reading and explaining to them select parts of the sermon on the mount. In the evening they were again collected. The children of the school were present. We sung a number of Cherokee hymns, and, to our astonishment, all our visiting friends joined with us, and sung very correctly. A part of the Saviour's words to his disciples was read; after which, brother Mills made a long and animated address.—How thankful we ought to be, that our God is thus raising up instruments here, to communicate his word to this people, & such, as are able to declare the love of God from their own experience.]

[9. This afternoon was spent in instructing our visiting friends. Bro. Reece went home to his family, with a promise of returning in the morning.]

[10. Sabbath. Brother Reece did not return.]

[24. Mr. Hoyt went out again to visit the people. Admitted two scholars to the school, making three girls and two boys, since vacation. Some have not yet returned, are expected soon. We have now with us 37 boys and 22 girls. The children do not turn as soon as we could wish; but considering the distance many have to come, and how their parents need their assistance, at this time of the year, in planting their corn, the school, perhaps, as fast as we could expect.]

[25. Col. Arthur B. Campbell, of Tennessee, led this evening to spend the Sabbath with us, and visited the girls' school in the forenoon. A true missionary spirit, offers his agency at any time, and in any way the mission may need, thinks something may be done in his region, and his vicinity towards furnishing corn, meat, iron, &c. for the use of this station.]

[26. Mr. Hoyt went out again on pastoral visits. He had a very interesting interview with one family—the parents, both members of the church. They expressed great joy and readiness that their pastor was once more enabled to visit them. All business was immediately suspended, and the family collected. Two black boys, belonging to another family, being near, religious instruction, prayer, praise, and exhortation were laid to rest with such attention, two hours quickly passed in these exercises, which about an hour was spent in conversation with individuals. There are several good people, belonging to this family, under various impressions; but none of them entertain a hope of salvation. In this family are a young son, of about 18 years, and a young daughter, of about 15 years. A little before the birth of this son, his relations were slain for the supposed murder of a white man.]

[27. Monday. Col. Campbell visited the boys' in the afternoon. He appeared to be a true missionary spirit, offers his agency at any time, and in any way the mission may need, thinks something may be done in his region, and his vicinity towards furnishing corn, meat, iron, &c. for the use of this station.]

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[illegible]

travelling. At length, hearing of these mission establishments, he resolved, if possible, to get employed at some station where he might learn the way of life. He had passed our station 50 miles, when I met with him on my return to Mayhow.

We may number, as the happy fruits of this revival thus far, ten adults who give evidence of piety. Four of them are white men, five are blacks (slaves), and one a free mulatto. The greater part of these have been notoriously wicked. The change is acknowledged, by all who knew them, to be great. Ten or twelve more are anxiously inquiring what they shall do to be saved. All of these are grown persons; except two or three girls, about 14 years of age. The seriousness is now pretty much confined to the negroes. The children of the school are mostly unaffected, as also the natives, if we except two or three women who are beginning to inquire into these things, and to attend meetings more regularly than heretofore. There are not wanting opposers, and I should much fear what would be the effect of their machinations, if I were not assured that sinners under duress, like the blind man by the way side, do cry *so much the more*. Some have found the prediction fulfilled, "a man's foes shall be they of his own household." As yet, I am confident, the cause of Christ is gaining ground. We have two and sometimes three evening meetings in the week, and two public exercises on the Sabbath, beside a meeting afterwards, attended by those who are anxiously inquiring. In addition to these, the blacks assemble, nearly every evening, in different places, for prayer among themselves.

There have been some cases of very pungent conviction, so that the subjects had little or no rest, day nor night, for three weeks, before they found relief. The season of distress, in other cases, has been only four or five days. Some have been affected since the first Sabbath, & whose anxiety now increases. Other cases have occurred of very recent date. Those affected generally complain of the hardness of their hearts:—are grieved that they are *no more grieved* for their past wickedness,—acknowledge their desert of endless punishment, and express their wonder that God has not cut them off. They much fear self-deception; and are very urgent and frequent in their inquiries on this great concern. They seem to place no dependence on their prayers, and speak much of the importance of building their hopes on Christ Jesus the Rock of Ages. I believe they are very careful to tell, when asked, the true state of their mind, as well as they can, fearing to deceive either themselves or others.

I think I feel grateful, and so do these people, for the occasional labours of God's ministers among us. Mr. Kingsbury preached two sermons here in March; Rev. G. Hallenbeck preached an evening lecture at the French Camps in Dec. Brother Wright and the Rev. Mr. White preached at our house the Sabbath previous to the third Sabbath in May. Brother Wright has labored with us two Sabbaths since. But O, my dear Sir, how much we need the constant labors, and watchings, and nursings of a pastor—a skillful guide—a shepherd. Conceive of my situation among this people. Great is the responsibility at any time, but how much greater now. Never did I feel so much the importance of the preached Gospel. These people look to me. I tremble in view of my situation, I tremble for them, lest, through their ignorance and the want of proper instruction, they should err. It is affecting to hear the new converts pray that the Lord would send them a minister, and speedily establish a church here. May the Lord hear their prayer and hasten it in his time.

I am, dear Sir, respectfully, yours in the Gospel,
L. S. WILLIAMS.

PALESTINE MISSION.

From the Herald.

LETTER FROM THE REV. PHILIP FISK.
Alexandria, Feb. 4, 1822.

Dear Sir,—It is the day of the monthly concert,—a day, the return of which always refreshes and encourages us. This morning we read I Chron. xxix., and Psalm lxxli., and then endeavored to raise our petitions to heaven, that God may dispose other kings to do like David, and other princes, and nobles to do like David's princes and nobles, and other people to do like David's people; and that the prayer of David, (Ps. lxxli, 19,) which has been offered so often, and by so many, and which we have so much reason to think is pleasing to God, may now at length be accomplished, and the promises made to Christ and his church, be, in their greatest extent, fulfilled. We endeavored also to implore a blessing on all the churches, societies, families, and individuals, who join in this monthly concert. I do earnestly and confidently hope, that so many prayers, by so many of the children of God, will not be offered in vain.

It has grieved us, and I am sure it has grieved you, and many others, to find the funds of the Board in such an embarrassed state. That they who profess to be the friends of Foreign Missions, could, with perfect ease, enable the Board to enlarge all their missions, & establish many new ones without delay, is a point which, I presume, no one will deny. But how far it may be the will of God that pecuniary contributions should aid in the diffusion of the Gospel, is a question not so easily answered. That it is the duty of the churches to send forth and support Missionaries among the heathen, will not, I trust, be questioned by true Christians. It is certain, however, that a Missionary who possesses the spirit of his work, will be the last man to complain for want of temporal comforts. If he reads the history of Christ, of the primitive disciples, and of the martyrs, he will think all his sacrifices and sufferings are nothing. If Missionaries possess any other spirit than this, there will be, I fear, but little reason to hope that success will attend their labors. The Head of the Church knows how far pecuniary aid would render them more extensively useful; and so far, I trust, he will cause it to be afforded. For Missionaries themselves to speak on the subject of contributions for their own support, is a delicate thing. I have, more than once, resolved never to mention the subject in my communications to you or others. If I know myself, I would never do it for my own support or comfort. I would sooner, in case the provision now made for my support should fail, devote one half my time to labor, and thus support myself. But when I read the journals of our brethren in other missions; and when I look at Smyrna and Armenia, and then see how difficult, how next to impossible it is, for the Board to send additional laborers into any of these fields, though there are young men ready to go, who ask for nothing but their food and clothing, I cannot but wish, that I were able to say something, which would rouse Christians to greater liberality. When a Tabernacle was to be built, the people of Israel, of every condition, age, and sex, came forward, voluntarily, with their offerings, till the priests were obliged to say, "Stop. There is enough & too much." When a temple was to be built, David offered, willingly, gold to the value of 18 or 20 millions sterling, beside a large amount of silver and other things, and his chief men then offered a much larger amount; and David's prayer shows that, instead of feeling any reluctance, he offered all this from choice, and felt unworthy of the privilege of doing it. Thanks be to God for the grace bestowed on his people; there are, in the present day, many bright examples of cheerful liberality. But alas! how often is the opposite true? What reluctance! What frivolous excuses? What absurd and ridiculous objections! I have been an agent for the Missionary cause, and shall never cease to remember, with gratitude, the kind encouragement, the cordial approbation, and the cheerful contributions of a few, in many places, which I had occasion to visit. But the coldness, the shyness, the studied neglect, the suspicion, the prejudice, which the simple name of *Missionary* has produced in the minds of many, who profess to be Christians, to have their treasure in heaven, to prize the Gospel above all other things,

and to pity the perishing heathen, cannot easily be forgotten. How far it may generally be the fault of the agent, or some defect in the method adopted for raising money, I prefer not to say; but, unhappily, it is too often the act, that the visit of an agent is considered rather an object of hatred or contempt, than of approbation and desire. In England, two clergymen of year & of high standing, go out together as agents, and, in one instance at least, a rich layman accompanied them, and voluntarily defrayed all the expenses of the journey. Whether such a plan might not be attended with good effects in the United States, perhaps deserves consideration.

A Missionary ought, unquestionably, to labour contentedly, and be grateful for whatever support the churches may afford him; and, I am sure, if the donors could know with what emotions Missionaries sometimes read over the monthly lists of contributions, they would not think them altogether ungrateful. But it is a *duty*, is it *right*, while so many are living at home in ease and affluence, that Missionaries should bring themselves to an early grave, by cares and labors, which might be relieved by a little pecuniary assistance? I know not how it may seem to others; but, knowing as I now do the various expenses to which a Missionary is constantly subjected, it seems to me hardly possible, that the sum you allow should appear too great. The sum which we receive, is a mere pittance, compared with what other travellers, who come into this part of the world, expend. It is, in fact, small when compared with what the Episcopal Missionaries in these parts receive. The late Mr. Williamson was appointed travelling agent for the British and Foreign Bible Society, and was to receive a salary of £250 sterling, beside his travelling expenses. Still the English Societies have, in general, more money than men. You merely defray the expenses of your Missionaries, and those kept down by the most rigid economy; and yet there are generally several waiting, who cannot be sent abroad for want of money. An individual in England sometimes sends forth a Missionary, and provides liberally for his support. The lamented Burkhardt was thus employed. Mr. Wolf is now supported by one or two individuals. Among all the men of affluence in America, are there none who will go and do likewise?

There is, however, one incorrect opinion often expressed on this subject; & is, that Missionaries cannot go to the heathen unless money is contributed for their support. This is not universally true. They can, in some cases, and to some people, and labor for their own support. It is true, that, in this way, they cannot maintain schools, perform journeys, print books, & give their whole time and strength to Missionary labor. But they may, in many places, support themselves, and still have a *part of their time* for their appropriate work. If the labor and anxiety, attending this course, are necessary to prepare us for success, I hope the Lord will give us grace to do his will with all cheerfulness and diligence. The Baptist Missionaries in India, supported themselves, for a time, by superintending an Indigo factory. The Moravians, in a great measure, support themselves by their own labors. In this part of the world, one or two single men might live by devoting three or four hours a day to teaching the children of Europeans who have settled here. In other parts of the world, they might probably find other means of support. If the means are not provided for outfit and passage; employment for a certain period in America, would procure what might suffice. There are Missionaries who are willing to go, if the churches will support them. Let the question now be, "*Are these Missionaries who will go, and support themselves?*" Let the question be distinctly considered. Can a young man of true missionary spirit, hesitate on this question? Dear Sir, I beg you will put the question to those who talk of going to the heathen, and see whether there are any who will go. Let them sit down first, and count the cost, and then, if, with all their hearts, they can say, "*yes*," let them thus show that they really feel the command of Christ to be urgent, and the condition of the heathen deplorable.

O that God may bestow on us all, more of his grace, and make us more diligent and faithful in his work. Yours in Christian love, **ELIY FISK.**
Jeremiah Fears, Esq.

BOSTON RECORDER.

SATURDAY, SEPTEMBER 7, 1822.

Mass. Missionary Society.

The last annual meeting of this Society was held at Farmington, June 26, 1822. A sermon was delivered by the Rev. Dr. Allen, President of Bowdoin College. A sermon that cannot fail to be read with deep interest, and with improvement. The text is rather a singular one, but neither selected nor applied without judgment. *Numbers 10, 35.* "And it came to pass when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee, flee before thee." After showing that the ark denoted, or prefigured the Gospel, the preacher proceeds to show,—I. That the gospel is destined to go on triumphantly thro' the whole earth,—II. That its success is to be achieved by the instrumentality of human efforts,—III. That to all other efforts, it is to be added the most earnest prayer to God. We shall probably avail ourselves of this sermon, to exhibit some important truths in a striking point of light, hereafter. From the Treasurer's account it appears that the Society has a balance on hand of \$1364 37. The following Officers were elected:

Rev. WILLIAM ALLEN, D. D. Pres. Bowd. College, President; Hon. Ammi R. Mitchell, N. Yarmouth, V. President; Rev. Eliphail Gillet, Hallowell, Corresponding Secretary; Rev. David Thurston, Winthrop, Recording Secretary; Daniel Campbell, Esq. Winthrop, Treasurer; Samuel Moody, Esq. Hallowell, Auditor.

Trustees.—Rev. Kiah Bayley, New-Castle; Rev. E. Peynon, D. D. Portland; Rev. Jonathan Cogswell, Saco; Rev. Benjamin Tappan, Augusta; Rev. Asa Rand, Gorham; Rev. Mighill Bond, Bucksport; Rev. John W. Ellingwood, Bath, with the President, V. President, and Secretaries.

Select Committee.—Rev. Eliphail Gillet, Rev. Kiah Bayley, Rev. David Thurston, Rev. Benjamin Tappan, and Rev. John W. Ellingwood.

Delegates from the Georgia and Ocmulgee Baptist Associations met in convention, at Powellton, Geo., June 27, 1822, for the purpose of forming a Baptist General Association, to be composed of the several Baptist Associations of the State. A Constitution was agreed upon, and an appropriate address prepared, to obviate objections, and urge the co-operation of all the Associations. A spirit of love and harmony pervaded all the discussions; and if we were Baptists, in Georgia, we know not how we could withhold our approbation from the proposed measure; certainly as Congregationalists in New England, we rejoice to see so large a body of fellow Christians, drawing closer those bands of holy fellowship which form the chief safeguard of the great principles of divine truth, they hold in common with us. The specific objects of the General Association are:

1. To unite the influence and pious intelligence of Georgia Baptists, and thereby to facilitate their religion and co-operation.
2. To form and encourage plans for the revival of super-

tal and practical religion in the State and elsewhere. 3. To promote uniformity of sentiment and discipline. 4. To aid in giving effect to the useful plans of the several Associations. 5. To afford an opportunity to those who may conscientiously think it their duty to form a fund for the education of pious young men, who may be called by the Spirit and their Churches to the Christian ministry. 6. To correspond with bodies of other religious denominations, on topics of general interest to the Redeemer's kingdom, and to promote pious and useful education in the Baptist denomination.

Western Indiana.—Mr. McKoy, the Baptist Missionary at Fort Wayne, writes under date of June 27, that he has lately visited the Potawatamies, and was received by them with marked attention and kindness. He will soon remove from his present station, nearer to them, where they may derive more benefit from his labors, than at present. Within the last year, the Miami's have advanced rapidly in civilization. They are erecting hewn log cabins, instead of their bark huts; inclosing fields for cultivation; purchasing cattle, & making gardens. Mr. McK. has 51 Indian scholars, and many others are ready to offer themselves when he shall be established at his permanent residence. A society has been formed at Fort Wayne, for the suppression of the dreadful practice of selling ardent spirits to the Indians.

The Salt Springs of Onondaga, N. Y. are said to be five or six times as strongly impregnated with the waters of the ocean, and any required quantity, it is supposed may be made by evaporation in the sun.

An Episcopal Theological Seminary is to be established in the District of Columbia, under the direction of the Diocese of Maryland.

A Theological College has been established in Wales, and liberally endowed. A quarterly magazine has been established in the Welsh Language. Would it not be better to have but one language in the British Empire. [Palladium.]

Donations to the American Board of Foreign Missions from July 13, to August 12, 1822—\$5,269 59.

Installed.—At Burlington, Vt. on the 23d ult. Rev. WILLARD FRETTON, as pastor of the first Calvinistic Congregational Church and Society in that town. Sermon, by Rev. Mr. WRIGHT, of Montpelier.

HARVARD UNIVERSITY, Cambridge.—Commencement Aug. 23, 1822. The degree of A. B. was conferred on fifty nine young gentlemen, of the graduating class. The degree of Master of Arts was conferred on 39 gentlemen, in course, & 5 out of course. The honorary degree of Doctor of Divinity was conferred on the following gentlemen.—Rev. John Cushing, of Ashburnham, Rev. John Pierce, of Brookline; Dr. Edward Coppleston, Provost of Oriel College, Oxford.

The following paragraph concludes a *Communication* in the *Palladium* of Tuesday last, respecting the discipline of Harvard University. If true, we hope it will not be suffered long to remain so:—

"Absence from devotional exercises may be purchased for a very trifling sum; from the exercises of the university, for a little more, or he may slumber through them for a little more. Insult to a professor, would cost from \$2 to \$30. Nay, the Student may abscond himself entirely from College, by paying 50 cents a day, to be doubled every week!

ALEXANDER."

For the Boston Recorder.

AMHERST COLLEGIATE INSTITUTION.

The first Anniversary of the Collegiate Institution in Amherst, took place on Wednesday the 28th ult. The Orations, Dialogues, and other pieces of composition, exhibited on the occasion, were highly creditable to the young men, who produced them; and afforded increasing evidence of the respectable rank, which this Institution is to hold among the Colleges of our country. It was gratifying to observe, that the performances generally were marked with a seriousness and dignity of sentiment and language, well comporting with the character of an Institution, which was founded in charity, and whose professed object is, "to advance the honor of the Redeemer and the best interests of man."

At the close of the exhibition, *Testimonials* were presented to the young gentlemen about to leave the Institution, certifying, that they had honourably completed the course of literature and science, which is pursued in the most reputable Colleges of New-England, and that they were worthy of the degree of *Bachelor of Arts*. The dignity and gracefulness of manner and eloquence of expression, with which these Testimonials were presented by the President, were truly interesting to a large assembly of spectators, and gave an air of grandeur and importance to a transaction, which is commonly regarded as a mere ceremony.

Twenty-six young men have passed a satisfactory examination for admission into the Freshman Class, making the present number of students in the Institution eighty four, and a very considerable additional number are expected to offer themselves at the close of the present vacation of four weeks.

A SPECTATOR.

A box of clothing and a Hambo case, containing a variety of wines and cordials, valued at \$35, have been furnished, principally by the Ladies in the Rev. Mr. Morse's Society, Nantucket, and forwarded to the mission at the Sandwich Islands. By the favour of Capt. John Cammet, 30 bundles of shingles, subscribed in the Rev. Mr. Ellingwood's Society, Bath, Maine, have been received at Nantucket, and will be forwarded to that mission by early opportunities.—[Communicated.]

The accounts from Ireland, are of the most gloomy aspect. So great is the want of food, that a bullock, which died of mortification, and the flesh of which had become putrid, was actually dug up and devoured on the fourth day after it was buried in the ground several feet deep to prevent infection. Nothing can be conceived more horrible than this.

[Boston Gas.]

In England, Rachel Edwards has been committed to prison, charged with murdering her husband by poison. She at first escaped by getting the officers in liquor, but was retaken.

A lark, when pursued by a hawk, lately flew into the arms of a man for protection.

A Philadelphia paper says that City furnishes Boston with about 5000 barrels of burnt Rye, per annum for Coffee.

The steam boats which run to Providence, are said to require upwards of one hundred cords seasoned yellow pine, or chestnut wood per week.

There are, near Baltimore, 13 cotton mills, two woolen mills, one copper rolling mill, 3 iron rolling mills, and 30 flour mills.

To destroy the bee miller.—This troublesome insect is making great ravages among the bees in this vicinity. A subscriber has requested us to state that he had discovered an effectual method of destroying them, which is as follows: To a pint of sweetened water, (sweetened with sugar or honey) add a half a gill of vinegar; set this in an open vessel on the top of the hive; and at night, when the miller comes to his work of destruction, he will prefer this composition, and diving into it, will immediately drown.—This simple method, our informant assures us, is certain of success. At all events it is worthy of attention; and we would recommend to the owners of bees to make a trial of it.—*Lulu George paper.*

FEVER AT NEW-YORK.
Notwithstanding every precaution has been made, in New-York, by a general removal of the inhabitants from the original seat of the disease, and by such other means, as have been recommended by the Board of Health, and physicians, still the Yellow Fever prevails, and the new cases, are in no wise diminished. On the 30th there were reported 4 new cases of decided Yellow Fever; on the 31st 3; on the 1st Sept. 4; but one of which had been within the infected district; on the 2d, 6 new cases, and 7 deaths were reported. A quarter part of the population have probably left the city. The upper part of Broadway and Greenwich is alive with the emigrants.

U. S. SLOOP OF WAR HORNET.
Extract of a letter to the editors of the Baltimore American, dated Aug. 29th.—“A few days ago the hold of the Hornet was broken up, and it is lamentable to state those of the crew detailed for that duty have nearly all been taken sick in consequence of the deleterious properties of the air confined in that part of the ship. The number taken sick is 17, of which it is said 14 are cases of malignant fever. Midshipmen Zantlinger and Newlen were the officers engaged in superintending the breaking up of the ship's hold, both of whom sickened.—Mr. Zantlinger died yesterday.”

THE GREEKS.
One of our late papers gives what it terms the accurate population of the Greeks. According to this account, the various districts contain one million two hundred and seventy thousand souls. The infants contain the greatest numbers in consequence of the continual warfare which the Turks maintain towards them on the continent.

The Edinburgh Scotsman, in an article on Greece, says,—“We own we are sanguine in the hope that the yoke of the Greeks is broken forever, and the era of their restoration arrived. Great as the disparity of force between the parties is, when we think of the resistance which a handful of Swiss made to the power of Austria,—of the struggle maintained by the Corsicans against the Genoese,—by the Americans against the English, and the Dutch against the Spaniards—we can scarcely doubt that Greece, if equally true to herself, must now achieve her independence. It is painful to think, indeed, that the Turkish hordes will carry on hostilities in their usual barbarity, impaling the prisoners, sacking peaceful villages, carrying off the females to a fate worse than death, tying up the infants as marks to shoot at, and revenging every disaster on the unarmed Christians in the capital. The Greeks on their side must be more than men, if they do not repay one cruelty with another, and the contest may be thus unusually bloody and savage. But let the Holy Allies answer for this. It is their will and pleasure that such things should continue, and that a power essentially unchristian and barbarous, should be upheld in Europe. They know that the Greeks are too far advanced to recede,—that they are fighting in a just cause, with an enemy whom no written obligations can bind. They are aware that to bring them back under the authority of the Porte, would be to sentence them deliberately to every insult and outrage which barbarous natures, instigated by hatred and revenge, can inflict. They know in short, that there are no means of saving the Greeks from destruction, but by guaranteeing the independence of those parts of the country, of which they are already masters, to serve as an asylum to all who have embarked in the contest. The Holy Allies could do this without drawing a sword, if they choose;—and since they think fit to act otherwise, the free press must tell them, what no one else will, that they share the guilt and the shame of every bloody and atrocious deed, which the war may produce.”

DEATHS.
In Boston, Charles, son of the late Capt. John Fillebrown, jun. aged 10 months; Lucy Ann, daughter of Mr. Calvin Haskell, 20 mo; Mr. John Randall; 50; Mrs. Elizabeth Bennett, 63; Nathaniel Folsom, youngest son of John W. Folsom, Feb. 23; George Walter, youngest child of Mr. John Odine, 16 mo.; Miss Mary Blanchard, 64; Juliann, daughter of Mr. Thomas Stevens, 8; William Pierce, 49; Henrietta Kruger, 18 mo. child of Mr. John Kruger; Mrs. Eunice Furlong, 63; Mrs. Mary Ann H. Davenport, wife of Mr. Gorham D. 21.

In Cambridgeport, Miss Sally Clark, 20, fourth daughter of Mr. John Clark; Benjamin, son of Mr. Nathan Fiske, 5;—In Cambridge, Major John Palmer, 67;—In Dorchester, John Bice, 70;—In Marblehead, Mr. William Meservy, 70;—In Sudbury, Mr. Jozz. Smith, 78;—In Nantucket, Mrs. Eliza Jenks, 21, wife, of Mr. Samuel H. J. and daughter of Mr. James Williams, of Boston;—In Reading, Rev. Eliab Stone, 35, and in the 61st of his ministry;—In Salem, Mr. Newman, 32;—In Sudbury, Aug. 28, Mr. Roland Cutler, 53;—In Lancaster, Elizabeth, wife of Joseph Wales, Esq.;—In Acton, widow Hannah Jones, 81;—In Dalton, Nathaniel Kellogg, Esq.;—In Stow, Dr. Jonathan Wood, 61;—In Williamstown, Mr. Thomas Roe, 86, one of the first settlers of the town. Williamstown now contains nearly 2000 inhabitants. —In Lanesborough, Rev. Daniel Collins, 84; the oldest clergyman of Berkshire county.—At the hospital, in Providence, Mr. James Jones, merchant of this city, 26—He came there sick from Savannah.—In Concord, N. H. Mr. Stephen Whittier, formerly of Methuen, 41; Robert Harris, Esq. 86. In Kennebec, Me. Capt. John Tripp, 45; Capt. Richard Toppan, formerly of Newburyport, formerly of Little Compton, R. I. Mr. Jethro Briggs, son of Job Briggs, Esq. 27;—In Norwich, Conn. Simon Breed Esq. 65;—In Waltham, George Brown, 67.

Died at Worthington, August 30, Mr. GEORGE BROWN, a member of the Collegiate Institution, at Amherst, 37, son of Mr. Calvin Brown.

Drowned in Westchester, Mr. James Fane's, and daughter, Laura, the former 32, and the latter 2 years old. While getting into a boat, they were unfortunately both precipitated into the river. Mr. F. was son of Capt. E. of Boston.

At Wendell, N. H. Joshua Currier, Esq. At the time of his death, he was returning from labor in the field, when he instantly fell and expired without uttering a word or a groan.

In Monmouth, Eng. Thomas Miles, aged 52—Isaac Miles, 21—Rebecca Miles, 5;—& Mary Jones 24—all drowned in attempting to swim some horses.

Melancholy Occurrence.—Four children of Mr. David Price, on Sinking Creek, Giles county, near Lynchburg, were lately burnt to death, in consequence of the house, in which Mr. P. lived, taking fire in the night time.

I. H. & E. G. PARKER.
No. 8, Central Street.
HAVE received by the Asia, Atlantic and Governor Brooks from Liverpool, 119 packages of Earthen Ware Consisting of B.P. Edged and C. Plates, Twiflers and Mullins, Mugs, Jugs, Cups, Churns, Teas, Dishes, Nappies, printed and painted Oval and Round Tea Ware, Ewers and Basins, &c. &c.—Also a few B. P. Dining Sets, rice patterns, & 45 assorted Crates previously ordered for the country trade.

They have likewise on hand a good assortment of Cut, Flint, plain and pressed Glass Ware. All of which they offer for sale by the original package or repacked on the best terms. On Sept. 7.

Worcester ss. Probate Office, Sept. 30, 1852.

TO the Widow and Heirs of **DANIEL GREGORY**, late of Westborough, in said County, deceased, and to all others concerned in the Estate of said deceased, greeting. You are hereby cited to appear (if you see fit) at the Court of Probate, to be holden at Worcester, in said County, on the first Tuesday in October next, at ten of the clock before noon, to show cause why the Instrument which purports to be the last Will and Testament of said deceased, should not be approved, and you will be heard thereon.

Wm. Fiske, J. Prob.

POET'S CORNER.

A HYMN.

By the Rev. J. LAWSON, Missionary at Calcutta.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel."—Rev. xiv. 6.

Through the dark clouds that roll'd on high,
Soaring, the Angel of the sky
Pursued his solemn way;
Bright was his track; the gloomy night
Fled back to hell, and holy light
Blushed into lovely day.

Hark! the shrill trumpet peals on high,
The cry of war and victory,
Rushing from cloud to cloud;
The fiery hosts of raging hell
Astonish'd heard, and vanquish'd fell;
I saw the blasted crowd.

Headlong the banner'd multitude,
The wrathful Dragon's hated brood,
Plung'd from the warring sky—
Old Slavery, bound in lightning chains—
Corruption, with her loathsome stains—
In endless ruin lie.

Ambition, with her scorched crest—
Hatred, with her tumultuous breast—
And scowling Envy fell—
Black Discord, wrangling in the night,
And bloody Power, and howling Sprite,
Sank in the depths of hell.

The Gospel trump yet louder peals,
And beaming light the truth reveals
To every land and tongue.
Speed, Angel, thy propitious flight!
The Heavens shall sing thy glorious might,
And Earth shall join the song!

MISCELLANY.

The moral cause of the Protestant Reformation—
by J. FLETCHER.

It was especially the preaching of salvation by the free sovereign grace of God through faith in Jesus Christ, the doctrine of justification by faith, which produced such mighty results in the state of the world. This according to Luther was the "article of a standing or falling church." This truth in all the principles it implies and secures, while it humbles the pride of man, and lays him in the dust of self-abasement before God, at the same time most effectually secures all the interests of genuine holiness.

And you will ask, how did the revived exhibition of the peculiar doctrines of the Cross aid and advance the cause of the Reformation? Because the promulgation of these doctrines is God's appointed instrument for the conversion and renovation of mankind—because wherever these truths have free course and are glorified, all the practical consequences of a pure and undefiled religion will follow—because, without these, whatever temporary ascendancy a new or another system might have secured over the principles of the Papal Church, there would have been no permanent result worthy of the struggle—the contest in which so many thousands sealed their testimony with their blood!—Because whatever system of principles and institutions may be supported, whatever names those principles may bear, in whatever communion of nominal Christianity they may be exhibited, whether established or non-established by human authority, no spiritual good will be effected if they are either omitted or denied; no conversion of sinners to God; no genuine, vital, practical, experimental religion! These are the truths which God "delights to honour"—by which the fishermen of Galilee overturned the altars of Heathenism, expelled demons from their usurped dominion, struck dumb their lying oracles, and raised the standard of the Cross over the ruins of ignorance, barbarism, and superstition in the first ages of the world. And whence arose this mighty triumph? Not by secular policy and worldly pomp, persecuting laws and measures of violence; but by the force of these doctrines, the evidence by which they were established, the purity with which they were adorned, and the faithful, persuasive, and earnest declaration of the truth, as it is in Jesus! These were the weapons of their holy war; by these, under God, they "cast down strong holds and dethroned high imaginations." By similar methods, all the spiritual good of the Reformation was effected; and whenever Protestants of any order forget the great peculiarities of Evangelical truth; whenever they confine their attention to principles that have no vital connexion with the life-inspiring doctrines of the Cross, whatever may be their professions or their creeds, they will become the mere residuum of a worldly system. They may contend for the outward defences and external observances of Christianity, but the indwelling spirit will retire from their temples, and on their walls will be inscribed in legible characters—*The glory is departed!* Institutions are for the sake of principles, and principles are worth nothing, only so far as they coincide with the great ends for which the entire system of Christianity was founded; *the conversion of sinners from the error of their ways, and the building up of the faithful in knowledge and holiness unto life eternal.* [Eclectic Review.]

CHRIST THE OMNISCIENT GOD.

That God searches the hearts of all the children of men, intuitively and perfectly, is a truth constantly asserted in the scriptures, and will be denied by none but those who refuse to admit that there is a God. And indeed it is impossible to conceive of his complete moral government over the universe without first ascribing to him this all-searching knowledge. But the proposition is sometimes laid down in a manner which calls for our peculiar attention. Turn to Jer. xvii. 9. "The heart is deceitful above all things and desperately wicked: who can know it?" By the way, here is a most awful delineation of the depravity of human nature. The prophet is not speaking of any uncommonly atrocious character among his countrymen, but uses the largest and most general form of expression: the heart, that is, every heart until it becomes effectually turned to God and holiness, is deceitful above all things, and desperately wicked. I will answer for it that those flattering philosophers or divines who compare the soul of man at the commencement of its moral career to a sheet of fair paper, equally susceptible of good or bad impressions, never thought of confirming their position by these words of the prophet Jeremiah. But to return. Who can know this most deceitful and wicked thing? The answer is, "I, Jehovah, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Here, I think, the great Jehovah not only asserts his ability to search the heart, but claims it as his prerogative, his exclusive power so to do. And I add, that as I am to know, so far as may be, the God of heaven and earth by his attributes, I perceive none of them by which I may better recognize him than by this. If a creature could be found, qualified thus to search the heart and try the reins of every man, all my ideas of Deity would be thrown into confusion and darkness, or rather, would be utterly destroyed. But the language of Solomon, in his exquisite prayer at the dedication of the temple, clears this matter of the possibility of a doubt. I Kings viii. 39. "Hear thou, O Lord, and give thou to every man according to his ways, whose heart thou knowest: for thou, even thou ONLY, knowest the hearts of all the children of men." Having surveyed these texts, let us now look at the words of our Lord Jesus Christ, addressed to "the angel of the church in Thyatira." Rev. ii. 23. "I will kill her [Jezebel's] children with death; and all the churches shall know that I am he who searcheth the reins and hearts; and I will give unto every one of you according to your works." Is not this language evidently borrowed and copied from such passages of the Old Testament as have been al-

ready cited? Does not Jesus Christ here claim a power and a glory which have been expressly appropriated to Jehovah alone? And is not the inference absolutely inevitable, that Jesus Christ is Jehovah? Yea farther, and it deserves special remark, he says, "all the churches shall know that I AM HE who searcheth," and so on: as if he had said, there is but one Jehovah who does or can search the reins and hearts, and it shall be fully known that I am he. Finally, as we are assured that the Father hath committed all judgement to his Son, even the judgment of quick and dead at the last day, we must conclude that the Son of God is omniscient, that he is God in the highest sense of the title. For if there is any thing which we are warranted to say that omnipotence itself cannot do, as implying palpable impossibility and self-contradiction, we may well pronounce it impossible that the final judgment should be committed to any finite being whatever.

Those who have often seen the argument which is here exhibited, will be pleased to let it pass for the benefit of others, who have hitherto applied their minds less carefully to the subject. Behold then, honest Christian reader, a specimen of those numerous proofs of your Saviour's divinity upon which you are sometimes invited to trample with contempt. We are required to despise our Immanuel of the divine grandeur of his character, and reduce him—I tremble while I write it—to our own poor level, as the Son of Joseph and Mary. And why is this urged upon us? Simply because we, who are baffled in attempting to explain the growth of the meanness blade of grass, or the life of the most diminutive insect, are unable to explain the doctrines of the trinity and the incarnation. Did the Bible teach us that Jehovah is three in the same respect that he is one, I know it would be impossible for any rational mind to believe such a manifest contradiction; and in that case my conclusion would be, let us become—not Unitarians, but downright and entire Deists at once. But the truth is, that the Bible does not contain, nor does any Trinitarian upon earth adopt the absurdity which I have mentioned. We say, with the scriptures, that there is one God and no more; and that in the one God, there are three coequal persons, Father, Son, and Holy Ghost, distinguished from each other by personal attributes and agencies; but how far the personal distinction extends, and how the three persons are one God, we do not pretend to know or expound. God himself knows these things; and he alone, in my opinion, can grasp them with a perfect knowledge. [Evan. & Lit. Mag.]

For the Boston Recorder.

BRIEF HINTS TO CHRISTIANS IN BEHALF OF THE JEWS.

As the following brief Hints in behalf of the Jews, are addressed to Christians, several things may be taken for granted.

The present state of the Jews is truly deplorable, and entitles them to the compassion of Christians.

There is no nation, nor body of men, to whom Christians can be equally indebted. To them under God, we owe the Bible; the knowledge of God, the Atonement of Christ, the Sabbath, the preaching of the Gospel—all that can elevate and adorn the mind of man, all that can support us in death, or bless us in eternity.

It is the imperative duty of Christians to attempt the conversion of the Jews. They are commanded to preach the gospel to every creature; and peculiar commands are given them in favour of the Jews.

The future conversion of the Jews is promised; and the promises are very full and numerous, and explicit.

God will be greatly glorified as a merciful and faithful God, when he brings back his ancient people.

Christ will be honoured, when the Church of Israel shall mourn for Him whom they have pierced.

The conversion of the Jews will strengthen the Faith of the Church; because she will see this wonderful prophecy fulfilled. It will enliven her hopes; for she will see that even Jewish blindness and bigotry can be dispelled. It will increase her joys; for the desire and prayer of seventeen centuries will be accomplished.

The period of their conversion is near. The church never felt for the Jews as she now feels; nor prayed for them as she now prays; nor contributed for them as she now contributes; nor laboured for them as she now labours. She does not feel and pray and contribute and labour in vain. Many hundreds of Jews, and a considerable number of Rabbinists, are already converted to the faith and piety of the Gospel. Every where the Jews receive the Hebrew New Testament and Tracts with eagerness; and a general inquiry exists among them, whether the Messiah be not already come.

The general conversion of the Heathens and Mahomedans cannot take place until the Jews are converted. Christians have begun at the wrong end of the world in their Missions. The return of the Jews is to be to the Gentiles as life from the dead. Twenty years hence, Christians generally, will be astonished that they did not read or examine their Bibles more; and that they did not follow the plain directions of the Bible in sending out Missionaries. Converted Jews are to be the best and most successful Missionaries to the Heathen; particularly to the nations of Asia. Eternity, therefore, and compassion for the Heathen, as well as compassion for the Jews, will induce us to devote much of our contributions, our prayers and our efforts to them.

With these things in view, let me suggest the following HINTS to Christians of all denominations.

1. That every Clergyman in the United States, whether Congregationalist, Baptist, Episcopal, Methodist or Presbyterian, as early as convenient, preach a sermon to his own people in behalf of the Jews.

2. That, in the Metropolis of each state in the Union, a State Society be formed for the conversion of the Jews; and that each State Society address Circular Letters to the various towns and parishes, proposing the formation of Auxiliary Societies.

3. That Christians on Saturday evening remember the Jews in the prayers of the family, and in secret.

4. That much more attention be devoted to them in the prayers at every Monthly Concert; and that they be regularly remembered in the prayers of every Sabbath.

5. That a part of the time every Monthly Concert, be spent in communicating intelligence respecting the Jews.

Let it also be remembered by clergymen, that the chief reason why their churches contribute so little for Missions is, that they themselves do so little in communicating religious intelligence, especially at the Monthly Concert.

THE NEGRO PLOT.

The Charleston papers have published a detailed account of the late conspiracy among the blacks in Charleston. It appears by a letter from the Governor of South Carolina, that the plot was first disclosed by a servant who was prompted by attachment to his master. The number of persons arrested were seventy-two, thirty-five of whom were executed, and thirty-seven sentenced to banishment.

Among the conspirators, the most daring and active was Monday, the slave of Mr. Grell. He could read and write with facility, and thus attained an extraordinary and dangerous influence over his fellows. Permitted by his owner to occupy a house in the central part of the city, hourly opportunities were afforded for the exercise of his skill on those who were attracted to his shop by business or favor. It was there that his artful and insidious delusions were kept in perpetual exercise. Materials were abundantly furnished in the seditious pamphlets brought into this state

by equally culpable incendiaries; while the speeches of the oppositionists in Congress to the admission of Missouri, gave a serious and imposing effect to his machinations.

"This man wrote a Boyer (by his own confession) requesting his aid, and addressed the envelope of his letter to the relative of the person who became the bearer of it, a negro from one of the northern states. He was the only person proved to have kept a list of those engaged; and the Court considered his confession full and ample. From such means and sources of information, it cannot be doubted that all who were actually concerned, have been brought to justice. There is no exception within my knowledge; it has, however, been stated, that a plantation in St. John's was infected, but I do not know on what authority."

It appears that those who associated, were unprovided with the means of attack or resistance.—The only weapon discovered were thirteen hoop poles.

From the various conflicting statements made during the trials, it is difficult to form a plausible conjecture of their ultimate plans of operation; no two agreeing on general definite principles. That the first essay would be made with clubs, against the state Arsenal, is inferable from the unprovided with fire arms, and the concurrence of several witnesses. But whether the attack would be made simultaneously, by various detachments, or whether the whole embodied at a particular spot would proceed to the accomplishment of their object, is very uncertain. Upon the whole it is manifest, that if any plan had been organized, it was never communicated by the principal conspirators to the leaders of the men, as they were wholly ignorant even of their places of rendezvous; although within two days of the time appointed, and but one man arrested prior to the day fixed on for the attempt."

AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury of the American Education Society for August, 1822.

Received by the hands of S. Postlethwaite, Esq. Natchez—Augusta Foreman, ann. sub. for 1822, \$5; Mr. Margaret Dunlap, do. 5; Dr. Wm. Dunbar, do. 10; Samuel Postlethwaite, do. 2; do. in advance 15; Capt. Obadiah Conger, donation 5, \$60

Mrs. Means, Beaufort, S. Carolina, her subscription for 1821 and 1822, 10

Miss E. Barnwell do do 10

Miss Sarah G. Barnwell do do 10

Dea. How, Princeton, Mass. 1

By the hands of Mr. N. Willis—Rev. John W. Starman, of Walborough, Maine, avails of a charity box, \$4; Capt. Anderson, Otisfield, Maine, 1; Isaac Cook, Hanover, Me. 50 cts; Daniel Spear, Quincy, 1; Two Females, Norway, Maine, 2; Avails of missionary field, Otisfield, Me. 1; Friend to the So. Duxbury, Mass. 20; Dr. Charles Thompson New-London, 50 cts. 3 black Vests from a friend to the society. 30 7th annual payment of A. J. Bradford, Mr. 5 Nancy Temple, South Parish, Reading, Ms. 50 Stillman Pratt, do. do. 2

Female Cent Soc. North Brookfield, Mass. 43 Middlesex Auxiliary Education Society 50

Member of Rev. J. Park's Church South-bridge, Mass. 2

Monthly Concerts for Prayer Chelsea, Con. 50 N. McLeod, Boston, Mass. 100

N. McLeod, Exeter, N. H. 10

Female Ed. Soc. first Parish Rowley, Mass. 8

Auxiliary to A. E. Society 8

Hillsboro' Co. N. H. Bible and Char. Soc. 15

Oliver Clark, Tukesbury, Ms. avails of a piece of land 3 25

Life Subscriptions.

Rev. Experience Porter, from ladies of Belchertown, Mass. 40

Rev. Wm. McWeir, by hands of S. Postlethwaite, Esq. Natchez 40

Rev. Jerboam Parker, Southbridge, Mass. 40

from ladies of his Society 40

A. P. CLEVELAND, Treasurer, }
No. 10, Merchants Row, Boston. } \$529 75

Dartmouth College, July 20, 1822.

The Female Education Society of Hanover, N. H. acknowledges the receipt of the following donations. From the Female Education Society in Cornish, clothing valued at \$11 54—Money \$7 05.—From Ladies in Rev. Mr. Putnam's Society, Portsmouth, Money \$33 65.—From Amherst, clothing valued at \$12.—From Pelham F. C. S. clothing \$25 94—Money \$5.—From Gorham, Maine, clothing \$10 66.—From Boscawon, clothing \$11 81.—From Haverhill, Money \$8.—From individuals in different places \$38.—From the "Braising Society," and individuals in Fitchburg, Westminster and Leominster, Mass. clothing \$70—Cash \$10 80.—Making a total of \$243 35.

The object of this Society is to receive and distribute donations for the assistance of indigent young men in a course of education for the ministry. The Society cannot forbear to acknowledge the unexpected success which has attended them; and prayerfully hope that many, whom God has blessed with abundance, will reflect how easily they may aid the worthy and the necessary, by contributing to the funds of this institution.

The Treasurer of the Domestic Missionary Society of Massachusetts, acknowledges the receipt of the following sums from June 15, to Sept. 1, 1822.

East Hampton Benevolent Society \$1 00

Contribution from Congregation in Chester, 4 00

Southwick from the Congregation 5 00

Williamstown from the Fem. Char. Soc. to constitute the Rev. Ralph W. Gridley, their pastor a member for life 20 00

North Wilbraham contribution 4 04

Westfield Monthly Concert for Prayer 15 00

Monson contribution in Congregational Ch. 10 50

Granville contribution in Middle Parish, 5 74

West Springfield, Feeding Hills Parish, (Subscriptions) 32 00

Springfield Donation from Hon. John Hooker 10 00

" " Mr. Daniel Bontecou 5 00

" " Hon. George Bliss 5 00

" " Mr. Joseph Carew 8 00

" " Mr. George Colton 1 00

" " Mr. David Ames 4 00

Brimfield " Mr. Israel E. Traak 10 00

Springfield " Rev. Samuel Osgood 5 00

" contribution in Rev. Mr. Osgood's Soc. at the meeting of the General Association & Dom. Miss. Soc., June 1822. 124 17

Collected by Rev. John H. Fowler in 1821 towards Missionary Services in Leyden 15 75

do. do. for do. in do. in 1822 21 00

do. by do. for do. in Orange in 1822 8 00

West Springfield, Feeding Hills Parish contribution by Mr. Hazen 4 00

do. Agawam Parish contribution by do. 5 00

Monson Don. from Messrs. G. & R. Merrick 2 00

Belcherstown contributed by Congregation 8 00

S. STODDARD, Jr. Treas. }
Sept. 1, 1822. Northampton. } \$334 00

The following persons have been made life members of the New-England Tract Society, by the payment of twenty dollars each since the 9th of May last, viz. Rev. Luther Jewett, from ladies in St. Johnsbury, Vt.—Rev. Samuel Ware, Ware, Mass.—Rev. Enoch Hale, West Hampton, Mass.—Rev. Ebenezer Coleman, Little Campton, Mass.—Also the following donations, and payments have been received by the Treasurer, viz. From the Auxiliary Society, in Holden, Mass. \$5.—From the Female Tract Society, in Spencer, \$5.—From a Friend, \$50.—From do. \$1 62.—From a lady in St. Johnsbury, Vt. \$1 63.—Avails of the Contribution in the Old South Meeting-house in Boston at the annual meeting, \$51 50.—From a gentleman at New-Orleans on the successful termination of a law suit, by Alfred Hennen, Esq. \$50.—From the Female Tract Society, in Cornish, N. H. \$4 67.—

From the Female Religious Society, in Salem, S. Carolina, \$10.—From Mr. Samuel Wait, of Salem, \$10.

AMOS BLANCHARD, Treasurer.

Andover, August 28, 1822.

Tuesbury, Aug. 27th, 1822.

Mr. WILLIS.—Through the medium of your paper, I desire to acknowledge my sincere gratitude to the Ladies of Tewksbury, who have constituted me a life member of the American Bible Society. This renewed token of the confidence and attachment of a very affectionate people, and of their readiness to bear a part in the benevolent efforts of the present day is most thankfully rec'd.

That the Lord would bless this and all their efforts for the enlargement of the Redeemer's kingdom, and that each of them may be admitted to that kingdom which consisteth of righteousness, and peace, and joy in the Holy Ghost, is the ardent prayer of their affectionate Pastor, J. COGGIN.

OBITUARY.

Died at Hopkinton, N. H. of pulmonary consumption, Mrs. CATHERINE GREELEY, wife of Capt. David Greeley, in the 34th year of age.

Her illness was long and painful, but she endured it with Christian patience, and cheerful resignation to her heavenly Father's will. For more than ten years she was a professor of religion in the Congregational Church, and during that time, adorned the doctrine of God her Saviour, by a life of active benevolence, and exemplary piety. She was a firm believer in the doctrines usually denominated doctrines of Grace. Her heart approved them. She was ready for every good work which her hands found to do, for the relief of the poor or distressed around her; and most cheerfully lent her aid to the various charitable institutions, which have for their object, the extension of Christ's kingdom among the heathen.

She was greatly respected and beloved; a rich blessing to her family, her neighbourhood, and the church of which she was a member.

For several weeks previous to her death, Mrs. G. possessed her soul in unusual peace, giving thanks to God, who sent his angel to encamp around her, and caused her in the midst of sufferings, to triumph in Christ. And when the summons came, she was ready, and waiting; having a desire to depart and be with Christ, which to her, as to the Apostle, appeared far better than all things else.

Her affectionate husband, and beloved child, she cordially commended to that blessed Saviour, in whom were all her hopes. Thus prepared, on the morning of the 3d of August, in the full possession of her reason, and the enjoyment of celestial prospects, the immortal spirit left her tenement of clay. The latter gently yielded to the separation, and on the following Sabbath was committed to the dust. Blessed are the dead which die in the Lord: yea, saith the spirit, that they may rest from their labours; and their works do follow them. Her memory is deeply engrained upon the hearts of her surviving friends. Her record, we trust is in the book of life, and her reward among the righteous. Be ye followers of them, who through faith & patience inherit the promises.

Died in Rowley, of a hemorrhage from the lungs, Mr. JAMES WESTON of Reading, aged 26.

He was born of reputable and pious parents, and early discovered both an inclination and ability for the acquisition of knowledge.

Endowed by nature with more than ordinary sensibility, he was always modest, and characterized by a contemplative retiring habit of mind.—His friends were not attracted by brilliancy or power, but won by affection; he had influence in his circle, but it was the influence of mildness and good will. With these amiable qualities some would suppose he had all the religion which was necessary to render him a favorite of heaven; but he was early convinced that God seeth not as man seeth; that there may be a lovely deportment in the view of man, where there is an evil heart of unbelief in the view of God. Soon after he was brought to see the emptiness of the creature, and the fullness and glory of Christ, he conceived the design, relying on providence to open the way, unworthy as he felt himself to be, of ultimately publishing to his fellow creatures the great salvation. On this his heart seemed steadily fixed, through all the vicissitudes of his health and circumstance, which were many and severe; afflictive, till his Saviour called him away.—He had prosecuted his studies preparative to his grand object to almost the close of the second year of his collegiate course.

At the time of his decease, he was a member of Dartmouth College, beloved and respected for his diligence and success in study, his goodness of disposition, and devotedness to Christ.

He who knows all things, saw that he had no more labour for him to perform on earth, and took him, our hopes and prayers notwithstanding, to another and more glorious part of his kingdom. During his short pilgrimage, he was no stranger to disappointment and sorrow, but we trust Israel's God was his helper, even unto the end, and that he is now set down where tears are wiped from all eyes, and the weary are at rest.

Died in Weymouth, on the 10th ult. Mr. John Pratt, son of Mr. Isaac Pratt, aged 18.

Bishop Horne on the Psalms.

PROPOSALS by A. TOWAR, for publishing a COMMENTARY ON THE BOOK OF PSALMS.—In which their Literal or Historical sense, as they relate to King David and the People of Israel, is illustrated; and their application to Messiah, to the Church, & to individuals as Members thereof, is pointed out; with a View to render the use of the Psalter Pleasing and Profitable to all Orders and Degrees of Christians.—By GEORGE, Lord Bishop of Norwich, and President of Magdalen College, Oxford.—To which is prefixed, a Memoir of the Life of the Author, with a Portrait. Advertisement to the London Edition.

What the royal moralist observes of seasonable counsels, that "they are like apples of gold in pictures of silver," may, with the greatest propriety, be applied to the Book of Psalms, as illustrated by the inestimable Commentary of the venerable Bishop Horne. Here learning is what it always should be, the handmaid to devotion, and the most refined taste is brought to the service of piety. The Christian professor is here continually reminded of his Saviour, & of the riches of redemption which are laid up in him who made more use of the Psalms than any other portion of the sacred writings, not only because they spoke of his humiliation and sufferings, his resurrection and ascension, but particularly because these divine compositions are adapted to all the purposes for which he came into the world, "of purifying unto himself a people zealous of good works."

To the same end, and in imitation of her great head and exemplar, the Church has appointed these inspired hymns to be used in a regular order in her daily offices; but it is to be feared that too many of her members lose the benefit intended, for want of having the veil lifted up, which covers, under typical characters & figurative representations, the sublime mysteries of the kingdom of God.

To animate Christians in public worship, and to edify them in their private studies, the excellent author of this work has employed many years of his valuable life in elucidating that book, which the great Luther emphatically and justly termed, "The Little Bible."

CONDITIONS.

I. The work to be well printed, on fine paper, in one large octavo volume, of about 640 pages.

II. The price to Subscribers will be Two Dollars and Fifty Cents, neatly put up in boards, payable on delivery.

III. Those who obtain five Subscribers, and become responsible for the amount, shall be entitled to a sixth copy without charge; and for twelve subscribers, three copies. The price will be advanced 50 Cents after the first day of January.

Subscriptions will be received by R. P. & C. Williams, Cornhill-Square.

Aug. 24.

NEW FAMILY BIBLE.

Prepared and arranged under the direction of R. P. & C. WILLIAMS, Christian Knowledge Society, 11, Hill, Have for sale, just received.

Numbers 1 to 14 of the HOLY BIBLE, containing the Old and New Testaments, and the Apocrypha, according to the authorized versions; taken from the most eminent writers of the United Kingdom of England and Ireland. Together with appropriate Introductions, Tables and Indices, compiled and arranged by the Rev. GABRIEL WILKINSON, D. D. and the Rev. R. MANT, D. D.; under the direction of the Society for promoting Christian Knowledge. FOR THE USE OF FAMILIES.

The first American edition, with Additional Notes selected and arranged by J. H. HENRY, D. D. Bishop of the Episcopal Church New-York.

CONDITIONS.—1st. The work will be published in a new type, cast for the purpose, and binding in size with the London edition, on medium paper of three qualities; and will be published in numbers containing 20 sheets each. It is expected to be completed in 16 or 17 numbers, forming a large quarto volume. The price of the inferior copies will be \$1.50, the 2d quality, \$1.25, and for the 1st, \$1.00.

"Standing here, my brethren in Christ, I feel that low heirs of immortal peace and life through truth, and sincerity; let me advise you to be in the same consolation, from the same source. The inestimable Family Bible of the Society for promoting Christian Knowledge, is the promerit of Almighty God to our Church and latter times."

2d. This work has received the recommendations of most of the Protestant Bishops in this country, and of many of the Clergy of different denominations.

BOOT AND SHOE MANUFACTURE.

No. 63, Cornhill.

WILLIAM S. CHADWICK, has on hand a large sale, and is constantly manufacturing and repairing, Gentlemen's, Misses', Children's, and Soldiers' Shoes, comprising the most extensive assortment that can be found at any store in this city. Ladies black kid and morocco Shoes with and without heels of every description; Ladies' and coloured English kid and Dress Shoes; elegant; Ladies English moccasin blue, and other colors, fashionable patterns; black and coloured Denmark Satin and Fur Shoes, with and without heels; together a complete assortment of Women's common price Leather and Morocco Shoes.—Also, Children's and Boys Shoes, in every style of fashion. Gentlemen's Wellington Boots, and Dress Shoes, Dancing Pump, Morning pumps, very nice; together with every article dily kept in a Shoe Store. Ladies and Gentlemen in the country, who wish to supply themselves with this city with good Shoes, and at the same time cheap, can here be accommodated on the most reasonable terms; and should the Shoes purchased not meet their expectations they are at liberty to return them and receive their money.

Merchants in the Country who purchase in this City for retailing, will find it to their advantage to call as above before they purchase elsewhere.

FORTY-EIGHT CASES PARIS PAPER HANGINGS.

(LATEST FASHIONS.)

BUMSTEAD & SON, No. 66, Cornhill, have just received by the Oak, from 48 cases, containing a very large and splendid assortment of PARIS PAPER HANGINGS. This uncommonly rich and extensive collection to their stock, makes it well worthy the attention of all who are about purchasing, and who desire the most modern style.

Country merchants supplied on favorable terms.

MUSIC TUITION AND BOARD.

M. R. S. P. TAYLOR, Professor and Teacher of Music, and Organist at the West Church, respectfully tenders his Professional Services to Ladies and Gentlemen of Boston, in teaching Piano-forte, Organ and Singing. Applications made at Mr. Samuel H. Parker's Book Store, 12, Cornhill, or at his house in Leverett Green-street, West Boston, where few persons can be accommodated with Board, and the use of his Piano-forte.

DAY'S ACADEMY—WRENTHAM.

THE Trustees would inform the public that the Preceptor is a gentleman who has been highly recommended. Scholars will be admitted at any time. Terms, 25 or 30 cents a week, according to the branches taught. Board low. The quarter will commence on the 2d Wednesday of September.

CHRIST REJECTED by the High Priests, Scribes and People, when brought by Pilate from the Judgment Hall to the Pavement.

This subject, in a Picture 18 feet by 12, painted by W. Dunlap, is now exhibited at Deane's Repository, No. 16, Market-street. Admission gratis.—Season Tickets, \$1. Hours of exhibition from 9 A. M. to 1-2 past 9 P. M. Monday every evening, Sundays excepted. Spectators to be admitted by the same Artist, to be the same place.

NEW-ENGLAND MUSEUM.

76 Court-Street, Boston. THIS Establishment, much larger than any other in America, the contents of which ELEVEN SPACIOUS HALLS and Apartments, is open for the reception of visitors every Day and Evening.

NOTICE is hereby given that the Subscribers have been duly appointed Administrators of the Estate of JOSEPH HENTZ, Jr. late of Quincy in the county of Norfolk, yeoman, deceased, and taken upon himself that trust by giving bonds to the law directors. And all persons having claims upon the estate of the said deceased are required to exhibit the same; and all persons indebted to the said estate are called upon to make payment to ASA FRENCH, Administrator.

Braintree, August 20, 1822.

NOTICE is hereby given, that the subscribers have been duly appointed Administrators of the Estate of JOHN REED, late of Woburn in the county of Middlesex, merchant, deceased, and taken upon himself that trust by giving bonds to the law directors. And all persons having claims upon the estate of the said deceased are required to exhibit the same; and all persons indebted to the said estate are called upon to make payment to SERAN C. REED, Administrator.